

6  
N 20  
*The Love of our Country Recommended:*

---

A ✓  
**SERMON**

Preached to the

**SOCIETIES**

FOR

Reformation of Manners,

AT

*St. Mary-le-Bow,*

ON

Monday, *January* 17th, 1736.

---

By the Right Reverend Father in GOD,

ISAAC, Lord Bishop of St. ASAPH,

*Maddox*

---

L O N D O N, Ⓞ

Printed for M. DOWNING, in *Bartholomew-Close,*  
near *West-Smithfield.* 1737. K

SEMPER  
SOCIETAS



Reformation of Manners  
at  
St. Mary's Church

Monday, January 1st 1855

LONDON  
Printed by M. D. ...  
and W. ...



PSALM CXXI. 6.

*Pray for the Peace of Jerusalem: They shall prosper that love thee.*

**T**HIS Psalm, in the Judgment of some learned Men, was intended to be sung by the *Jewish* People, when all the Tribes, at the appointed Festivals, came up to pay their Worship at *Jerusalem*. 'Tis certain the Royal Penman composed this sacred Hymn after the *Ark* of God, that Pledge and Testimony of the Divine Favour, was securely placed in the holy City; *whither* (says he, ver. 4.) *the tribes go up, the tribes of the LORD, unto the Testimony (i. e. the Ark of the Testimony) of Israel: to give thanks unto the name of the LORD.*

THE Contents of the Psalm very much favour the Supposition that it was framed

#### 4 *A SERMON before the Societies*

for general Use; particularly the Direction of the Text, to *pray for the Peace of Jerusalem*, is wisely accommodated to a Season of National Worship, as it is well calculated to impress upon the Minds of the People just Sentiments of Piety and Virtue.

THE inspired Leader of the Tribes of *Israel* could not but improve to the best Purposes, the general Appearance of his Subjects at *Jerusalem*. The Minds of the Multitude, who had left their Habitations, and ceased from their common Employments, were now disengaged; and, as they were celebrating those Solemnities for which GOD had required a peculiar Regard, their Hearts exulting with an holy Joy, may well be supposed more than usually open to the Impressions of Religion. No Juncture could be more proper to remind the People of a pious Regard to the Tranquillity of the Nation, and how nearly their own Happiness was concerned in the Welfare of the Publick.

*Pray for the Peace of Jerusalem: They shall prosper that love thee.*

THIS Direction of the Royal Psalmist to his *Jewish* Subjects, is, with peculiar strength, enforced upon the Christian World; and very emphatically pointed out, as a Duty acceptable to God our Saviour. *I exhort therefore, says the Apostle, that first of all supplications, prayers, intercessions and giving of thanks be made for all men: for kings, and for all that are in authority,*

*thority, that we may lead a quiet and peaceable life, in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour, 1 Tim. ii. 1, 2, 3.*

To implore Protection is a suitable Acknowledgment of Dependence; and to pay the grateful Return of Praise, a just Debt of Gratitude for being defended and made happy. Thus, to become Supplicants to Him *whose kingdom ruleth over all*, is the most effectual Method to procure Safety, from whence alone Safety can be procured: for *except the Lord keep the city, no Vigilance or Care can be effectual, the watchman waketh but in vain.* Great Communities, as well as private Persons, owe their Tranquillity and Preservation to that GOD, *who alone is governor among the nations.*

THE solemn Invocation of the Divine Protection, enjoined both in the Old Testament and the New, is not only intended to procure publick Happiness from Heaven; but as an effectual means to fill the Mind of every Subject with an undissembled Regard to the Peace and Prosperity of the Nation: so true, so genuine a Love to his Country, as to admit of a direct Appeal to the great Searcher of Hearts; in ardent Supplications to confirm those honest Wishes, and establish what his Soul desires.

CAN Dissimulation be more effectually prevented; can the Sentiments of publick Virtue

## 6 A SERMON before the Societies

ture be more strongly excited in the Mind, than by thus solemnly invoking the Divine Blessing, and making the Peace and Happiness of a Community the Subject of a serious Address to GOD; to that Omniscient and Almighty Being, who cannot be deceived, and who will not be insulted?

NOR can it be easily supposed, some very abandoned Characters excepted, that Men would offer Petitions to their Maker, for the Quiet and Happiness of the Nation, when they intended to lessen its Felicity, or disturb its Peace; and thus, to the Guilt of being defective in Love and Duty to their Country, add the high Offence, of mocking and affronting GOD.

BESIDES the Influence of this solemn Invocation, the inspired Prince, as a farther Inducement to Sincerity, justly represents the close Connection between publick and private Happiness; and that Interest, as well as Duty, obliges particular Members to promote the Advantage of the general Body to which they are united. *Pray for the Peace of Jerusalem: They shall prosper that love thee.*

PEACE, especially in the Old Testament, is an expressive Word that includes in it all the Comforts and Blessings of the present Life, every thing that contributes to the Happiness as well as the Quiet of Mankind. It is by no means intended barely to express a stipulated forbearance of Injuries between neighbouring States.

States. Quarrels may be composed Abroad, and different Nations live with each other in strict Amity, while intestine Discords breed Perplexities at Home, and various Instances of Wickedness disturb the Publick Peace. Internal Distempers as effectually destroy the Body Politick, as Violence from without. To pray therefore *for the Peace of Jerusalem*, includes in it every honest Endeavour to promote the general Prosperity as well as Quiet of the Nation, with which private Happiness is closely connected; *They shall prosper that love thee.*

It may be proper upon this Occasion,

I. *First*, Briefly to illustrate this general Proposition, That private Prosperity depends upon promoting publick Peace and Welfare.

II. *Secondly*, To mention some of the more important Instances, in which the Happiness of the Publick, and of course our own, may be most successfully advanced.

AND in the first Place, we are briefly to illustrate this general Proposition, That private Prosperity depends upon promoting the publick Peace and Welfare.

IF Individuals, regardless of the Quiet and Safety of the Community, once imagine they can tolerably subsist, much more if they flatter themselves with Prospects of private Advantages, without any Concern for the Publick;  
great

## 8 *A SERMON before the Societies*

great Mischiefs will certainly ensue, by the just Disposition of Providence, as well to these vain Projectors themselves, as to their injured Country.

SOCIETY is a number of Men united by good Offices, and firmly cemented by the faithful Discharge of mutual Obligations. If any of its Members withdraw themselves from the necessary Duties of a social Condition, so far must the general Happiness, which arises from the honest Contributions of particular Persons, be sensibly diminish'd. As Society at first was formed upon a mutual Compact, strictly to observe those Rules and Laws that are appointed for the common Safety: so when one Man, preferring Prospects of private Advantage to the publick Good, shall be guilty of any Violence or Injustice to his Neighbour; this Breach of Faith naturally destroys Confidence, and provokes Reprisals. Every injured Member thinks himself by this Treatment discharged, as to the Offender at least, of his Part of the original Contract; which, though it was never formally stipulated, must always of necessity be understood to be mutual.

AND as these mistaken selfish Views unhappily increase, first Coldness, Jealousies and Disregard, — then mutual Injuries, Discord and Confusion will, in proportion, every where increase. When the growing force of bad Examples has universally spread an infectious Influence; when this unsocial Conduct becomes the general Practice, Society is at length dissolved;

solved; and the great Advantage of an honest, friendly Conjunction, entirely destroyed: The Safety, Comfort, and Pleasure of mutual kind Assistance, in this miserable Exchange, must be succeeded by a constant Dread, and Retaliation of Injuries.

NOR is it enough regarded, that the Crimes of each individual Person contribute something to the gross Sum of Mischief: For as the Number of useless, wicked Members in any Society increases; the Strength, the Peace, the Happiness of that Society unavoidably lessen and decay. Evil may be less remarkable when it is gradual; but Ruin is not the less certain in the Event for advancing by slow degrees. The Advice, therefore, in the Text, is founded in true Policy as well as Religion; *Pray for the Peace of Jerusalem: They shall prosper that love thee.*

As to the manner of expressing this Love to our Country, little can be said peculiar to the present Solemnity; because little remains for the well-intended Societies here present to perform; very little besides that which I trust every Member of them will continue to perform, — *pray for the Peace of Jerusalem*; and carefully exhibit to his Neighbours the useful Influence of a good Example. The Difficulties attending the Execution of some Laws, and the artful Distinctions invented to evade the Force of others, have made it necessary to engage more effectual Assistance than these laudable Societies can give, for opposing the strong Torrent of

10 *A SERMON before the Societies*

prevailing Wickedness; and putting a stop to the growing Contempt of all Authority, divine and human.

To restrain these increasing Enormities is become a general Concern. Every Man who loves his Country, must exert himself, according to the Station Providence has allotted him, in this necessary Service. If private Endeavours are not sufficient, proper Representations should be made to the higher Powers. It is the Happiness of *British* Subjects to live under a Government that, from the Nature of it, is always open to Information, and desirous to assist in useful Designs: of this a late Instance, which gives a sensible Pleasure to every virtuous Mind, is, among many others, a convincing Proof; where one wholesome Law has, to a great degree, put a stop to a most destructive Vice, that with a swift progress was enervating the Strength, debauching the Morals, and shortning the Lives of so many Thousands of the People.

'Tis impossible, within the Compass of a short Discourse, to enumerate all the Particulars wherein this Love to our Country may be advantageously express'd. It may answer what was proposed in the

II. *Second Place*, if we mention some of the more important Instances, not unsuitable to the present Occasion.

NOR

NOR can we begin more properly, than with that great Article, which *having the promises of the life that now is, as well as of that which is to come*, lays the only sure Foundation for the whole of human Happiness. The Belief and Practice of true Religion, is not more requisite to the Salvation of individual Persons, in a future State; than it is necessary to the Peace and Welfare of National Communities in the present.

A CONVICTION of the Existence of an all-wise, powerful, and gracious Being, whose providential Care superintends the Affairs of the Universe, adds solid Pleasure to the more prosperous Parts of Life, and administers the most effectual support in the gloomy Days of Trouble and Adversity. Religion renders every Mind, that regularly feels its Influence, happy in it self, and desirous, upon all Occasions, of communicating Happiness to others. To *pray for the Peace of Jerusalem*, is to pray for, and promote, what is so greatly conducive to it, the successful Progress of Religion. This improves and heightens every good Disposition, checks and restrains all those that are irregular and hurtful: A serious Persuasion, founded upon the substantial Evidence of the Christian Faith, that all the Sons of Men are accountable for every part of their Conduct to an Omniscient and Almighty Judge; is, beyond Dispute, the most powerful Restraint upon Wickedness; and the certain Prospect of a future Recompence, the most prevailing Encourage-

## 12 *A SERMON before the Societies*

ment to practise Virtues the most difficult or hazardous.

THIS just Persuasion of a future State, gives the strongest Sanction to human Laws; as it secures Obedience, *not only for wrath, but also for conscience-sake.* And in those numerous Instances of Behaviour, to which no human Laws can possibly extend, the Authority of God alone can certainly prevent the Wickedness of Men. All the secret Villany that wounds in private, all those Works of Darkeness that lie concealed from human Eyes, and escape the Force and Terror of the Laws, are most effectually restrained by a dread of Punishment from that Almighty Being, *before whom there is no darkness, where the workers of iniquity may hide themselves: to him darkness and light are both alike.* Moreover, without a just Sense of Religion, what avail the most solemn Oaths? and yet how necessary are these Appeals to Heaven, for the Preservation of Government, — for the regular Administration of Justice, — for the Security of the Reputation, Property, and Lives of the Subjects?

THE greatest and most powerful Lawgivers, attempt nothing farther, than to regulate the outward Actions of Mankind: But the just Principles of the Christian Religion, weed out and destroy those vicious Inclinations, which are the Roots and Source of Evil; and implant in their room the contrary Dispositions of Virtue and Goodness.

IN

IN short, the gracious Creator, *whose tender mercies are over all his works*, intending the Happiness of the Sons of Men; has made it their Duty, as well as Interest, to promote that Happiness. With this merciful Design, Piety towards GOD, a devout Adoration, a reverential Love, and Obedience to the great Maker and Governor of the Universe, are enjoined, not only as Duties resulting from the Nature of the Divine Being, and the numerous Obligations laid upon Mankind; but as the most sure Means of administering durable Tranquillity, and substantial Pleasure.

WITH the same beneficent View, it is not only commanded in the sacred Writings, as an Instance of Duty and Religion towards God; but loudly proclaimed by the general Voice of Nature, — *that he who loves GOD, should love his brother also.* The Frame and Constitution of Man himself, the Passions of his Mind, that Benevolence and Pity implanted in his Nature, — his numerous Wants and Dangers, and the Insufficiency of the Attempts of any one Person, to provide for his own Subsistence or Security, evidently shew that Men were intended for the mutual good Offices of Society; and that united endeavours, by friendly Assistance, should attain that Safety, and those agreeable Accommodations, which private and unassisted Persons could never acquire. And thus as Numbers happily accomplish, what disunited Individuals never could obtain, a sure Foundation is laid, in private Interest,

#### 14 *A SERMON before the Societies*

Interest, for all the useful Duties of a social Condition. Religion, *pure and undefiled religion*, carries this Regard beyond the Rules of strict Justice ; and with tender Sympathy, and generous Compassion, *visits and relieves the fatherless and the widow.*

IN every View therefore, either as Religion calms and regulates the Passions ; removes all dark and gloomy Fears ; inspires the noblest Hopes ; leads us to adore, to trust, to imitate the most excellent, merciful, perfect Being ; or as, by all the Arguments of Duty and Reward, Religion powerfully recommends Justice and Fidelity, Truth and Honour, Generosity, Bounty and Compassion ; as it renders every Man that feels its Force an useful Neighbour, a faithful Friend, a good Subject ; in short, as pure Religion, faithfully embraced, produces all those amiable Virtues that adorn a moral Character, and contribute to the Safety, Ornament, and Happiness of the present and future State of Man ; it becomes, with great Propriety, the Object of our chief regard. And to *pray for the Peace of Jerusalem*, and offer Supplications for the Publick Welfare, must imply an earnest Desire, with suitable Endeavours, that Religion, the Basis and Support of Government, the necessary Means of preserving Order and Tranquillity in the Nation, may constantly exert its Force, and spread its useful Influence over the Minds of all the People.

THE many Advantages and even Necessity of Religion is, in Theory and Speculation, pretty generally acknowledged: it is however, a severe Misfortune, that no more care is taken to practise and recommend, what, upon the strongest Reason, is allowed so greatly useful. If Religion be, as certainly it is, so extremely beneficial, so truly necessary; Why are no more serious Pains employed, to propagate and support the Belief and Practice of it?

WHEN a Man finds, in what happens to himself, the pernicious Effects of the Neglect or Contempt of Religion; when hardy Villains endeavour with audacious Perjury (and would to God that fatal Crime were less frequent!) to deprive him of his Property, to injure his Reputation, or even affect his Life; when this comes home to a Man, and he sensibly feels in his own Case, the dreadful Mischiefs that proceed from the Want of Religion; he cannot but then with that religious Principles were duly inculcated, and had their proper Influence; and in particular, that the solemn Command of God, *Thou shalt not bear false witness against thy neighbour*, was treated with more regard. And when it is found, that one Step of Profaneness and Impiety leads to another, it will then be acknowledged, that those impious Freedoms taken with the awful Name of God, in dreadful Oaths and wicked Imprecations, too naturally end in an insolent Defiance of the Almighty upon more solemn Occasions; and that it must greatly contribute

to

## 16 *A SERMON before the Societies*

to the publick Peace and Happiness, if Men would seriously remember, that GOD himself hath said, *Ye shall not swear by my name falsely, —neither shalt thou profane the name of thy God: I am the Lord,* Lev. xix. 12.

'Tis the same in every other Instance of Fraud or Wickedness, which proceeds from, that fruitful Source of Mischief, Ignorance, or disregard of the Principles of true Religion. Men that feel these Effects, behold such Crimes with anxious Astonishment, when it is too late to prevent the Commission of them.—But how unhappy is it, that Matters of this great Importance are then only considered duly, when the Mischief has taken such deep Root, as to be lamented, but hardly cured?

THE Belief and Practice of true Religion, is of that vast moment, as to demand an early and a constant Care. If Parents and Masters, Heads of Families, and Persons in higher Stations and more Influence, will apply their earnest Endeavours, supported by that prevailing Argument a good Example, both in the private and publick Worship of God; we may then hope, by the Divine Blessing, to see those happy Days, when, *Mercy and truth shall meet together, righteousness and peace kiss each other; when the salvation of the Lord shall be seen nigh them that fear him, and glory shall dwell in our land.*

BUT, *secondly*, another Particular, that nearly concerns the publick Peace, is to preserve

a due respect for Government, and yield a regular Obedience to lawful Authority.

THE Mind being furnished with the Principles of Religion, from a Soil so well cultivated, it is natural to expect a plentiful Harvest of good Works. A good Christian will always prove a good Subject. A Mind accustomed to reverence and adore the supreme Governor of the World, is naturally prepared to yield Submission to those subordinate Rulers, which his Providence, for the good of Mankind, has wisely appointed. Those, who have truly learnt to *fear God*, will, from a just sense of Duty, *honour the King*.

THIS reverential Regard and Honour includes in it much more than a meer constrained Obedience, for fear of Punishment. Stations of Authority and Power, in the Reason of the Thing, and for the Benefit of the Community, give a just Claim to submissive Respect and Esteem: Hence, in the New Testament, not only Obedience is enjoined, but this superior Regard is required, as a just Debt; *Render to all their dues, tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour*, Rom. xiii. 7.

SOCIETY cannot subsist without Laws: and Laws are then only useful, when regularly obeyed. But if those who make Laws, or the Persons entrusted with the Execution of them, are treated irreverently, or with disesteem: if wicked Attempts are used to bring upon the

C

Rulers

Rulers of a Nation the Contempt of the People; the natural destructive consequence of this, must be great Contempt and Disregard for those Laws, however useful in themselves, which are enacted or enforced by an Authority, that will soon be slighted and despised, when it is once render'd contemptible.

THE same Reasons that are assigned for the Original Constitution and Appointment of Government in general, conclude, as strongly, for treating the governing Powers with due Obedience and Respect. For if it be requisite in every Society, that an Authority be somewhere lodged—to prevent Injuries,---to decide Quarrels, — to punish Offenders, and Reward those that deserve well, — to consult the Preservation, Safety, and Welfare of the whole Community; this Authority, to render it effectual to these good Purposes, must be held in esteem, or, in other Words, must be considered as Authority; and those, who are invested with it, treated with great Respect and Honour. This evidently results from the Character itself: *If I be a father, where is my honour; if I be a master, where is my fear?*

WHENEVER the ill-judged Experiment is made of a contrary Behaviour, the Community itself will suffer greatly. For as to the Happiness of the Subject, there can be but little Difference between having no Government at all, or a Government that is disrespected and disobeyed. Upon sad Experience, it will appear, that the Mischiefs of Disorder and Confusion, will soon spread and increase; and they who

com-

commit such unsocial Enormities, will by their own Sufferings certainly find,—— that a *malicious tongue giveth a deep wound to him that uttereth reproach*. Instead of that Quiet and Protection which Government was intended to secure, Insults, Injustice, Perjury, and Wickedness of every size, will disturb the publick Peace, and, of course, diminish private Security and Happiness.

HENCE it is, that the Holy Scriptures have, more than once, denounced the severest Judgments against this heinous Crime, which saps the very Foundations of all Government, and by robbing it of due Respect, deprives it of that useful Influence, for which Government was originally appointed.

THIS Mischief diffuses itself among the smallest Communities. *A son should honour his father, and a servant his master*; it is a regard highly useful and proper! But a Servant or a Son (it is to be feared) will revile, without Ceremony, a Master or a Father, whom they have observed, insulting or reviling a Character greatly Superior. And thus, by degrees, must all Order and Government be totally lost. But surely, if in a private Family, Esteem and Deference ought to be paid to the Ruler of it; how much more powerful are the Reasons why, the great Father of a People, possessing the most useful Authority, should always be treated with Reverence and Honour?

THE ill-natured Pleasure of malicious Wit and contemptuous Ridicule, criminal against an Equal, much more so against Superiors, what

seems too little considered, is purchased at an infinite Expence! *For the Lord knoweth how to reserve the unjust against the day of judgment, but chiefly them that are presumptuous and self-willed, that despise government, and are not afraid to speak evil of dignities.* Every Man who can seriously *pray for the Peace of Jerusalem*; every Man that wishes well to his Country, or to himself, will endeavour to Discourage and Suppress the malicious Spirit of Evil-speaking, especially when thus hurtfully directed; remembering that it is a Divine Command, *Thou shalt not revile the judges, nor speak evil of the ruler of thy people.*

*Thirdly*, I shall mention but one Instance, more, wherein we may, as it becomes those that *pray for the Peace of Jerusalem*, well express our Love to our Country, and that is by endeavouring as much as possible to discourage Sloth and Idleness, and by giving all proper Encouragement to Labour and Industry.

WERE Men prevailed upon *to fear God*, and *honour the king*, and with honest Diligence apply themselves to Business, — great Peace would be in the Land; and much Prosperity to those, who, by accomplishing such real good Works, shew they truly love their Country.

To this End, no Endeavours should be wanting to prevent those destructive Vices of Sloth and Idleness, the fruitful Parents of Wickedness of every Kind.

EVERY Man, who has either Humanity or Religion, who fears God or loves his Country, must

must be sensibly touch'd, when he observes so many lazy and disorderly Persons, mixed indeed with some real Objects of Distress, abounding in all our Streets. As to the manner of providing a Remedy for this growing Evil, and what that Remedy must be, I would by no means pretend to prescribe. Men of Wisdom and Experience, it is to be hoped, will fix upon the most easy and most effectual: Suffer me only, for the sake of many of your Fellow-Creatures, who must come to ruin, as others have done before them, if in their younger Years, when capable of Learning, they are not engaged in Business, or taught some useful Trade; for the sake of the publick Peace and Safety, for God's sake and for your own, suffer me to recommend it to you, seriously to consider of some proper Method to lessen the Number of those slothful, useless, hurtful People, that fill every Quarter of the Town.

'Tis an Act of Compassion to real Objects, to check and restrain those that are pretended. Poor Creatures in unaffected Distress meet with much less Relief; whilst Charity is loaded with the unnecessary Incumbrance of providing for those, who are well able to provide for themselves.

THE favourable Years of Plenty, with which of late this Nation has been blessed, may be one Reason why this Affair is less regarded, and the dangerous Inconveniencies too little provided against, as at present they are not so severely felt. But should Providence withhold the Dew of Heaven, and our Fields  
yield

22 *A SERMON before the Societies*

yield no Increase; should Seasons of Scarcity or Dearth come upon us, how much more numerous must the Poor become; when those, who in the times of Affluence scarce maintain themselves, are added to the present large Account? when, as the Prices of Provisions rise, more People will be in Distress, and much fewer able to contribute towards supporting the Poor; when those, who must still be obliged to bear the Burthen, will find the Demands for themselves and Families greatly increasing. 'Tis easy now to foresee, as it will then be difficult to prevent, the many Inconveniencies that must arise at such an unhappy Season; when Multitudes in Want, without sufficient Hopes of Relief, may too easily resolve upon some desperate Attempts. But should the Years of Plenty be prolonged, and Providence continue to fill our Hearts with Food and Gladness, yet still many great Mischiefs must proceed from the increasing Number of unemploy'd and disorderly Hands.

THE open Appearance of Persons, especially in the early Stages of Life, ignorant of Business, and wholly unemploy'd, is not only a Prejudice to a Nation, but a Scandal and Disgrace. If Parents are unable to provide for the Instruction of their Children in some useful Trade or Occupation, the Publick, in all well regulated States, should carefully supply that Defect.

'Tis an Omission greatly cruel as well as prejudicial, to disregard poor, young, helpless Creatures of both Sexes; and in their tender  
Years

Years to consign them over, at least allow them to be seduced into Sloth and Wickedness; to suffer their Ruin, in the very dawn of Life, when by proper Care and Discipline, they might, with so much Comfort to themselves, Pleasure to their Benefactors, and Service to their Country, be made industrious, honest, and useful Subjects.

THE Strength and Riches of a Kingdom, do not arise meerly from the Number of the People; if many of them, like pernicious Drones in a Hive, become a Weight and Burthen to the rest; and, what is still worse, if the good Members of a Society are injur'd and oppress'd by those that are bad. True Policy, therefore, as well as common Humanity and Religion, recommends this necessary Care to prevent, as much as possible, especially in younger People, that gross Idleness, which is the Fountain and Occasion of so many other Evils.

THE Demands of Nature must be supplied, and if sufficient Care be not taken to compel those idle Wretches, with which this Nation abounds, by Diligence and Industry to acquire an honest Maintenance, they soon fall into dishonest Methods of getting it without Labour. — Hence the Number of lewd abandon'd Prostitutes, that with the Shadows of the Evening walk abroad, and in Crowds infest your Streets; debauch the Servants and the Sons of honest Men, and give occasion to Wickedness and Mischiefs of various kinds. — Hence also the frequent Invasions of Property; for they who have never been injur'd to Labour, or taught

24 *A SERMON before the Societies, &c.*

taught the sober Arts of Industry and Frugality, learn a bold Defiance of all Laws; and, having no regard to Justice, will much sooner plunder an industrious Neighbour, than honestly work for their own Support. To provide proper Employment for disorderly Persons, who will not find Business for themselves, well becomes those who *pray for the Peace of Jerusalem*; 'tis preventing much Wickedness and Mischief; 'tis increasing the Strength and Riches, as well as promoting the Peace and Security of the Kingdom.

WHEN we *pray for the Peace of Jerusalem*, and offer Supplications for the publick Quiet and Safety, it naturally suggests such useful Endeavours, by Religion, Loyalty, and honest Industry, to promote the Tranquillity and Happiness of the Nation. Thus discharging the Duties we owe our Country, 'tis very certain we shall reap many great Advantages ourselves — *They shall prosper that love thee*: — Greatly prosper! Those who thus laudably endeavour to promote Peace, --- the *Blessings of Peace* will be upon them: Great Tranquillity in their own Minds, with a conscious Satisfaction arising from an Imitation of God himself, by promoting the Happiness of Mankind — The important Assurance of the Favour and Protection of the *God of Peace* in this World, his Mercy and everlasting Goodness in that which is to come.

*Pray for the Peace of Jerusalem: Thus shall they prosper that love thee.*

F I N I S.



The FORTY-SECOND  
**ACCOUNT**  
OF THE  
PROGRESS made in the  
**Cities of London and Westminster,**  
And Places adjacent,  
By the Societies for Promoting  
*a Reformation of Manners ;*  
By furthering the Execution of the LAWS  
against Profaneness and Immorality, and  
by other Christian Methods.

**T**HE Reasonableness of Uniting in So-  
cieties, for the more effectual carrying  
on a Work of this Nature, need not  
be further proved, after what has been said  
D with

with so much Advantage upon that Subject by the *Annual Reformation Sermons*; as also by the excellent Author of the *Whole Duty of Man*, who, in his Treatise of the *Causes of the Decay of Christian Piety*, hath this remarkable Passage: *The Scandal*, saith he, *brought upon Religion, as it was not contracted by the Irregularities of one or two Persons, but by associated and common Crimes; so neither will it be removed by a few single and private Reformations. There must be Combinations and publick Confederacies in Virtue, to ballance and counterpoise those of Vice, or she will never recover that Honour which she acquir'd by the general Piety of her Professors.*

THANKS be to God, many such Combinations and publick Confederacies are now in Being, who make it a great Part of their Business to oppose associated, as well as particular Offenders.

THE *Societies for Reformation of Manners* are eminently of that Number: And the Usefulness of such Confederacies is visible from what has been actually brought about by means of the said Societies, far beyond what could have been hoped for from any private Endeavours. Multitudes, for these *Forty Years* last past, have been prosecuted, and punished according to Law, for lewd and scandalous Practices. Great Numbers of Bawdy-houses, Sodomitical Haunts, Common Gaming-houses, and other Disorderly Houses, have been suppressed and shut up; and the

the Streets very much purg'd from the wretched Tribe of *Night-walking Prostitutes* and most *detestable Sodomites*. Many young Men, taken with lewd Women, have, by their being brought to timely Shame and Punishment, been discouraged, and turned (as we have reason to hope) from following such sinful Courses, which often cause them to defraud their Parents, Masters, &c. and bring themselves to utter Ruin. Moreover, many Thousands of *good Books* have been dispersed by these *Societies* throughout the Kingdom, and put into the Hands of lewd and profane Persons, to awaken them to a Sense of their Sins. By these various Methods, many Persons have, by the Blessing of G O D, been brought to a Sense of their Sin and Danger; and tho' they have at first been exasperated against the Instruments of awakening them out of their dreadful Lethargy, and stopping them in their sinful Courses; yet have they afterwards blessed G O D for their Recovery, and been heartily thankful to those, who had been serviceable to them therein.

THIS Undertaking, begun by a very few Persons, has mightily spread it self, not only in *Great Britain*, but in Foreign Parts. And the great Good which, by G O D's Blessing, has been done by the said Societies, has very much animated their Endeavours. They likewise have been encouraged by several Royal Proclamations, Orders of Sessions, Presentments of

Grand-Juries in many Counties in *England*; by the Lord-Mayors and Court of Aldermen of the City of *London*; by many Sermons of the Right Reverend the Bishops, and other eminent Divines, preached to the Societies; and by the Writings of other learned Men; as also by the solemn Approbation of a considerable Number of Lords Spiritual and Temporal, and the Honourable Judges of *England* and *Ireland*, and the Commissioners of several Protestant Churches.

It must be confessed, That Profaneness and Debauchery do very much abound, for Want of a more general and hearty Concurrence in this Work of Persons of all Orders amongst us, in Proportion to the Greatness of the Concern.

THE said Societies have prosecuted, and been assisting in Prosecuting, from the *First* of *December* 1735, to the *First* of *December* 1736, divers sorts of Offenders, viz.

For Lewd and Disorderly Practices	————	212
Sabbath-Breakers	————	457

Including 20 Butchers, indicted at *Hicks's* Hall for a Nuisance, in setting out Meat upon several Days, which being upon the Lord's Day, made it liable to the Complaint of the Society, and were fin'd.

THE Total Number of Persons prosecuted in or near *London* only, for *Debauchery* and *Pro-*

*Profaneness*, for Forty-two Years last past, are calculated at about 100650.

THEY have also been assisting in bringing to Punishment several *Sodomitical Houses*, as well as divers Persons for *Sodomy*, and *Sodomitical Practices*, who have been prosecuted by the Direction, and at the Charge of the Government.

THOSE therefore that have a just Zeal for the Honour of God and Christian Religion; who desire to prevent the spreading of the Leprosy of Sin; who are unwilling to have their Children and other Relations, or their Friends and Servants, corrupted by ill Examples and wicked Allurements: Those that sincerely wish well to those excellent and hopeful Nurseries of Piety and good Manners, the CHARITY SCHOOLS; and would be heartily grieved to see the Christian Instruction and pious Education that Children receive therein, miscarry, through prevailing open Temptations to Wickedness, and a general Contempt of Religion: Those, lastly, who have any due Love to their Country, and would prevent a National Guilt, and thereby keep off National Judgments, cannot possibly, one would think, but heartily approve and assist this useful Design for suppressing Profaneness and Immorality.

Now,

Now, Whereas some have most maliciously insinuated, That it is not *Reformation* which is intended, but the getting of Money from the Delinquents ; and by such base and vile Reports have imposed on some very well-meaning People : It is hereby declared to the World, That such a Charge upon these Societies is absolutely false. It is allowed, that there have been some base and wicked Persons (not engag'd, or in the least concerned in this Work) who have extorted Money from Offenders, and sometimes from honest Men. But all such Practices are utterly detested by these Societies, (who, it is well known, have strictly enquired after such Persons, and when discovered, have brought them to Punishment) nor do they know or believe that any who are engag'd with them are chargeable with such vile Practices. And to prevent as much as is possible, all Suspicion of a mercenary Design or Principle in any that act in the Business of *Reformation*, the GENTLEMEN concern'd have all along recommended and insisted upon it with their Friends, that those who give Information against *Vice or Profaneness*, should never receive that Part of the Penalty which the Law allows the Informer ; and it has not come to their Knowledge, that any such Person hath acted otherwise.

therwise. However, if at any Time hereafter it should happen, that any Person, or Persons, concern'd in this good Design, should be chargeable with any of the evil Practices before-mentioned, or even with taking the Reward which the Law allows them ; it is humbly requested of all that are heartily concerned for the Interest of Religion, that they will give Notice thereof to any of the said Societies.

N. B. *The Persons concerned in this Design, confine their Prosecutions to the Offences mention'd in this ACCOUNT.*

AND for the further preventing any Objections from those who are too much dispos'd to raise them, against this necessary Work, that there is more Regard had to the Punishment, than to the Conversion of profane and vicious Persons; it may not be improper to acquaint the World: That in Conjunction with the other pious and proper Methods of Instruction, Admonition, and Reproof, the number of Books written and published for those and the like Ends, and given away at their own Charge, are calculated at above Four hundred and forty four Thousand six Hundred.

N. B.

N. B. It must ever be most thankfully acknowledged by all who wish well to Mankind, and the Prosperity of the Government, That the Justices of the Peace of the COMMITTEE appointed at the Sessions of the Peace for the City and Liberty of *Westminster*, for Suppressing of the *Night-Houses* and other *Disorderly Houses, &c.* have been very instrumental in Promoting this good Work, by Punishing as well the *Keepers* and *Maintainers* of a great Number of those sort of Houses, as also of many *Lewd and Disorderly Persons.*



F. I. N. I. S.



